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but for how long?

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EVENTS LISTING
FOR ACTIVISTS

Lubicon Nation Not Subject to Canadian Jurisdiction

Sovereignty in the Courtroom

Twelve Lubicon Nation members stayed mute throughout proceedings in Alberta's courts when summoned on charges of arson, mischief, disguise with intent and possession of explosives. Their lawyer explained to the court that the Lubicon Lake Indian Nation was never conquered and is therefore not subject to Canadian jurisdiction.

The "sovereignty defense" is becoming more common these days as Mohawks, Lubicons, and other first nations face criminal charges in Canadian courts for defending their traditional lands. Thirteen Lubicons, charged for their alleged participation in the destruction of a logging camp that was plundering Lubicon resources, have been told that their silence in court is being considered a 'not guilty' plea, and are to face a judge and jury starting with preliminary hearings on April 29. The Lubicons maintain that as a sovereign nation only their jurisdiction applies on the 10,000 square kilometres that constitutes their traditional territory in Northern Alberta. That's why Bucha-

nan Lumber, who were operating in the area without a Lubicon permit, were warned their operations were 'subject to removal'.

The Mohawk Nation is planning a similar defense for those charged in the wake of the Oka standoff last summer. The Mohawk Nation Office at Kahnawake predicts they will need well over a million dollars in legal fees to conduct a sovereignty defense. While one of the four Mohawks being held without bail has pled guilty and received a two-year sentence, others plan to argue that neither the Canadian, Québec, or American state has any jurisdiction on Mohawk territories, and that charges should be dismissed. They also argue that police stationed at Kahnawake, responsible for months of harassment and brutality that culminated in last week's brawl with Mohawks and 8 arrests, have no jurisdiction and should leave sovereign Mohawk lands.

The onus is now on the federal and provincial governments, whose line

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Is This The Final Issue?

Okay, we were suffering even before it hit, but we're blaming the recession anyways. That and the GST have forced us to go begging for more money. In fact this will be our final issue until we get enough money to put out another. We've run out. Completely. So, to get us out of this jam, we need you to a) send us donations, b) subscribe, and c) become a sustainer. It's also forced us to put up our subscription rates. With the advent of the GST, postage has gone up considerably (as it's now taxable) so our subscription rates have to be increased to \$18/year. Also please note our sustainers program: we're asking people to give us a set amount per month (ie \$5 or \$10) in the form of either post-dated cheques, cash, or a one-time payment. These steps (and any other fundraisers you can help us with) should help make further issues of Ecomedia a reality.

Lubicon Sovereignty

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has always been that "the law has to be applied equally to all Canadians", to prove just how these sovereign people came to be considered "Canadians" in the first place, and to explain how their enforcement of Canadian policy in sovereign Native territories is anything less than an act of war, and those imprisoned because of it anything less than Prisoners of War.

Start Your Own Pirate Radio Station

Following the CRTC decision to grant the last legal FM radio frequency to a cowboy music station and the federal government's decision to uphold that choice, the Anarchist Hotline has made available a number of copies of *The Complete Manual of Pirate Radio*.

The booklet is an easy-to-understand outline of how to build a do-it-yourself radio station. Any person with a basic understanding of electronics can use the information here to put themselves on the air wherever they are. If you have a desire for free airwaves then this booklet is for you. Dance music radio is yours if you want it. To order a copy call the Anarchist Hotline at 535-5731 and leave a message. Someone will get back to you. Or you can write c/o Box 366 Station "E" Toronto M6H 4E3.

Ohio 7 Update

On January 2nd, anti-imperialist political prisoners Tom Manning and Richard Williams appeared in a New Jersey courtroom in preparation for William's retrial for the self-defense killing of a state trooper in 1981.

Manning and Williams, along with five of their comrades who together make up the group known as the OHIO 7, are accused of being members of the United Freedom Front, which claimed responsibility for the bombings of u.s. corporate and military targets during the 1980s.

While Manning was convicted of the shooting in 1987, the jury in Williams' trial was divided, with the majority voting for acquittal. The state is now preparing to retry him.

The prosecution was seeking permission to take blood samples, supposedly to be compared with blood found in Manning's car after the shoot-out. Prison officials had tried to forcibly obtain blood samples but were physically fought off.

The judge postponed ruling on the request until shown evidence that the DNA analysis the state proposes is in fact reliable (the test has never been used in the new jersey courts).

In a second ruling, the judge ordered the public defender's office to pay for Williams' expert witnesses. This was opposed by the state because Williams has his own lawyer. This precedent may help defend revolutionaries and other activists in future case.

In other OHIO 7 news, Barbara Curzi-Laaman has been approved for parole and is expected to be released in November, 1991. However, Carol

Manning, who is serving the same sentence, was denied parole after refusing to assist prosecutors with their case against Williams. She is not expected to be released until she completes her sentence in 1994.

What's Goin' On

Thursday, January 17; In Solidarity, a benefit for the People of the Pines, Kanesatake. Black Women at U of T and OISE present Ellen Gabriel of Kanesatake and African American Activist Angela Davis at Convocation Hall at 8pm, U of T, King's College Circle. Tickets are \$10 (sliding scale). Available at Toronto Women's Bookstore, DEC, and Third World Books.

Friday, January 18; Coffee House for El Salvador featuring special guest Ines Argueta, campesino leader of PADECOS (Community Development Councils of El Salvador) speaking on rebuilding, repatriating and resisting repression. Latin music also. At 8 pm St. Christopher House, 248 Ossington Ave. Donation \$5.00.

January 25, 26 and 27; the Canadian Alliance in Solidarity with Native Peoples presents the Second Annual Drumfest featuring the Eagle Heart Singers, Saskatoon Hand Drummers, Lone Hill Singers (from Pine Ridge, South Dakota), Suwa Daiko, Graeme Kirkland, Gayap Rhythm Drummers, Celtic Gales and more! \$8/day or \$20/weekend at 16 Spadina Rd. For more info call Jimmy Dick - 363-4272 or Kim 767-9706.

Not A Complete GATTastrophe

"The global factory" has come a step closer to reality for the world food system. European politicians are considering changing their pricing and aid system for farmers to come closer to the U.S./Canadian model. The U.S./Mexico/Canada free trade talks show how the world economy is rapidly becoming borderless. The recent GATT (General Agreement on Trade and Tariffs) talks in Brussels further illustrate this trend.

The U.S. and Canada consider those talks a "failure". Their stated intent in this round of trade negotiations was to reach a global agreement on the 'liberalization' of trade in agricultural commodities. Specifically, the intent was to force every country to drop any measures that could be construed as 'trade distorting' or protectionist. Such measures would obviously include import tariffs and quotas, but could also include health and safety standards, protection of food production for local markets, and commitments to small farmers and rural communities for social and ecological reasons.

The argument behind this drive has been cast in moralistic terms: protectionism is immoral and evil. Self-reliance, self-sufficiency, food security, health standards and ecological concerns are described as protectionist measures. The ideology of the Marketplace proclaims that human beings are incapable of managing their affairs and therefore management of resources must be left to the 'magic of the marketplace'. The magicians (the transnational corporations) are to remain invisible.

Had the talks 'succeeded', Canadian agriculture would have become even more locked into the corporate agenda of reducing agriculture to the produc-

tion of cheap raw materials for corporate traders and food fabricators. As a major exporter of grains, dependent on these exports to keep our trade account in reasonable balance, Canada might have benefited slightly if an agreement had been reached. This would also encourage Canada to maintain its dependence on the export of wheat, the production of which, at the current levels, is not sustainable either ecologically or economically.

The way that corporate agriculture works is that companies like Cargill (the largest private company in the US with sales of \$45 billion in 1990), Continental, Bunge and others are traders, not producers, and the cheaper they can buy grain, and the more they can sell, the more money they make. These largely invisible magicians set the so-called world price of grains through manipulation of the Chicago Board of Trade and the "futures" market.

While traders like cheap grain, farmers can't survive by selling their grain for less than it costs to produce it. To keep this system going the government has to partially compensate the farmers by transferring money from the public treasury to the farmers, and the traders profit in the form of cheap grain.

Since the politicians of Europe have been politically unable to deliver to the corporate sector the kind of hegemony they desire, it has been convenient to make a scapegoat of the European Community (EC), which is what happened when the GATT talks broke down.

The EC has through its Common Agricultural Policy (CAP) also fa-

voured large scale production agriculture over small scale diversified farming. This has put the very large number of small farms in Europe under increasing pressure. Instead of accepting their demise as inevitable, the small farmers of Europe have resisted, which was seen in the huge demonstrations of farmers in Brussels during the GATT talks. Since the GATT talks, European politicians are talking of changing the CAP, which might meet the U.S. demands.

The move to a 'global factory' in agriculture is reflected in the ideology of free trade. This ideology doesn't recognize the right of people to feed themselves, it preaches the pursuit of specialization, which in the case of Canada would mean concentration on the production of grain for cattle feed and export. The rest of our food would be imported from where it's produced the cheapest, regardless of the consequences for the people of the exporting countries.

The American assault on GATT needs to be stopped. The agenda of the US government and its Canadian lapdog—and the corporate interests they really represent—had nothing to do with justice or feeding the hungry of the world. It has to do with the wishes of transnational capital and the ideology of the 'survival of the fittest'. The victims, of course, will be the deprived, the marginal, and the earth. We should hope the European small farmers in particular can keep holding it back.

(based on the article "Not a GATTastrophe!" by Brewster Kneen, in "the Ram's Horn", a monthly publication of food systems analysis. Subs are \$15 from 125 Highfield Road, Toronto Ontario, M4L 2V4, Canada.)

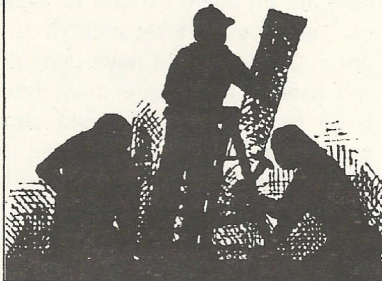
Those who have trouble understanding the wave of violence engulfing our cities (often termed "senseless" by the media when they're not busy ignoring it) would do well to read Lynne Clive's article "Violence, Racism and the Collapse of Community" in the current issue (v.25 #2) of Detroit's anarchist publication *Fifth Estate*. It offers the standard observations about the growing gulf between rich and poor: "from 1980-90, the poorest 20% of Americans (with average incomes of \$7,725) have seen their real income drop 3%, while their net federal tax rates have increased 16%. The richest fifth, however (with average incomes of \$105,209) have seen a 32% hike in their real income while their federal tax rates have been cut 5.5%."

But Clive goes deeper to discuss the simultaneous breakdown of community, as corporations destroy viable neighbourhoods, and rise of primarily male images of power, wealth and prestige on the mass media. "American youths have been brought up to be good consumers who realize that, if they can't be free or loved, at least they can be tough and have style." The problem is augmented by waste disposal projects in low-income areas, which release into the air chemical pollutants which affect the nervous system and make some people violent. For the largely black urban poor, the only paths out of the cycle of poverty and despair are the army and the street gang, both infused with male dominance and power.

Clive feels that the only solution is "a massive popular outcry condemning consumerism, industrial capitalism, patriarchy and progress, while affirming community and the strength of individuals to direct their own destinies and meet their own needs." With the

A REGULAR FEATURE ON ANARCHY IN ACTION

Mutual Aid



poor too busy surviving to institute such a program and the well-off increasingly indifferent to the fate of low-income neighbourhoods, little hope is seen that this will happen.

This eloquent and persuasive article is one of the few linking social deterioration to the decline of community. It curiously neglects to explore the idea that gangs, or for that matter military regiments, offer a perverted version of the larger sense of community which has been lost. More thought needs to be given to defining a community—what is the difference between a community and a tribe, and which is the basic social unit that can best enable members to share mutual aid? How can community best be promoted? Bookchin's call for "radical municipalism" is a step in the right direction, but before this can happen communities must define themselves and their goals. This will be a long process, but the growing manifestations of social decay will lend it impetus.

One of the chief obstacles to community is that our society's childrearing practices leave most

people incapable of effectively socializing. For more reading in this area, check out the articles by Sue Negrin and Wendy Ayotte in the current issue (#27) of *Anarchy* (subtitled *Children and Anarchy*.) If we accept their thesis that children are capable of making their own decisions, and by preventing them we engender lifelong feelings of powerlessness, it follows that we must revise our childrearing assumptions before there can be any hope of social liberation.

Fifth Estate, subscriptions \$7 U.S. from 5928 2nd Ave., Detroit MI 48202.

Anarchy, \$12 U.S./six issues from *Anarchy* co CAL, POB 1446, Columbia MO 65205-1446.

If you want the above-mentioned issues, be sure to ask that your subscription start with them.

Anarchist Hotline

For information on upcoming events of interest to the anarchist or activist community, or if you know of an event the community should know about, call the anarchist hotline, 535-5731.

Ecomedia Toronto

Ecomedia is an international "wire service" that acts as an alternative to regular news services. We focus on news and often censored information on autonomous and anarchist resistance and analysis of current events.

Ecomedia Toronto is a local office involved in three main projects: a radio show every Wednesday on CKLN 88.1 FM between 7 and 8 pm on the "Word of Mouth" program; also another radio spot at 12:15 pm Fridays on CIUT 89.5 FM; and the bulletin in your hands, published bi-weekly and free at locations around the city. Subscriptions are \$18/yr (26 issues) mailed monthly to cut costs. Order from the address on the front. Make cheques or M.O.'s payable to Ecomedia.